
THE KILWINNING EDINBURGH MS.

(17th CENTURY.)

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“ The might of the Father of Heavin and the wisdom of the Glorious Sonne, through the grace and goodness of the Holy Ghost: that been Three persons and One God be with us at our beginning, and give us grace for to govern us here in in our living, that wee may come to his bliss that never shall have ending. Amen.

“ Good Brethren and Fellows: Our purpose is to tell yow how and in what manner wise this worthey CRAFT OF MASSONRIE begun and how it was keepet by worthy Kings and Princes, and by many Worshipfull Men. And also to those that be here wee will charge by the Charges that belongeth to every free Masson to keepe, ffor in good faith, and they take heed to it, it is worthy to be weell kepted, for it is a worthy Craft and a curious Science. For there be sevin Liberal Sciences, of which sevin it is one of them, and the names of the sevin sciences be these:

“ The first is Grammar, and that teacheth a man to speake truely. The second is Rhetoricke, and that teaches a man to speake truely and fair in soft terms. The third is Dialecticke or Logicke, and that teacheth a man to discern or know trueth from falshood. And the fourth is Arithmeticke, which teaches a man to reckon and to count all manner of numbers. The fifth is Geometry, and that teacheth a man the mett and measure of earth and all other things. The which science is called Massonrie. And the sixth science is called Musicke, and that teacheth a man the craft of song and voyce of tongue and organ, harpe and trump. And the seventh science is called Astronomie, and that teacheth a man to know the course of the Sun, of the Moon, and of the Stars.

“ These be the sevin Liberal Sciences, the which sevin be all found by one science, that is to say Geometry. And this may a man prove that all the sciences of the world is found out by Geometry, ffor Geometry teaches a man to measure, ponderation, or weight of all manner of things on earth, ffor there is no man that worketh any craft but he works by some measure. Nor no man buyes or selles but by some measure or by some weight, and all this is Geometry. And all these merchands, craftsmen, and all others of the Sevin Sciences, and especially the plowmen and the tillers of all manner of grain and seeds, vineplanters, and setters of other fruits are hereby directed; ffor by Grammar nor Arithmeticke nor Astronomy, nor any of all the other Sevin Sciences no man finds mett and measure without Geometrie. Wherefore me thinks that the science is most worthy that finds all other.

“ How this worthy science of Geometrie was first begun I shall tell you. Before Noah's flood, there was a man named LAMECH, as it is written in the bible in the fouth chapter of Genesis; and this Lamech had two wives, the one wife heght ADA, and the other SCELA. By his wife Ada he got two sonnes, and the one heght JABELL, and the other JUBELL; and by the other wife Scela he got a son and a daughter;—and these four children found the beginning of all the Crafts of the world. And this elder sonne Jabell found the Craft of Geometrie; and he had flocks of sheep and land in the field, and first wrought houses of stone and tree (as it is noted in the chopter abouesaide). And his brother Jubell found the Craft of Musick, Song of tongue, harpe, and organ. And the third brother TUBELL

CAYNE found Smith's Craft of gold, silver, copper, iron, and steel. And the daughter found the Craft of Weaving. And these children knew weell that God would doe vengeance for sin either by fire or water; wherefore they wrote their Sciences that they had found in two pillars of stone, that they might be found after Noah's flood;—and the one was marble, for that will not burn with any fire; and the other stone was called latrones, for that will not drown in any water.

"Our intent is to tell you truely how and in what manner these stones were found wherein these Sciences were written. The great HERMARIUS that was CUBE's son, the which Cube was [SHEM's] son that was NOAH's son—this same Hermarinis was afterwards called HERMS, the father of wisdom,—he found one of the pillars of wisdom, and found the Sciences written; and he taught to other men. And at the makeing of the tower of Babilon there was Massonrie made much of. And the King of Babilon that heght NIMRODE was a Masson himselfe, as it was said with masters of histories. And when the city of Nineve and other cities should be made, Nimrode the King of Babilon sent thither Massons at the request of the King of Nineve his cussen;—And when he sent them forth he gave them a Charge in this manner, That they should be true one to another; and that they should live truely together; and that they should serve their lord truely for their pay, so that Master may have worshipec and all that belong to him. And other moe charges he gave them;—and this was the first time that ever any Masson had any Charge of his Craft.

"Moreuer, when ABRAHAM and SARAH his wife went into Egypt and there taught the Sevin Sciences to the Egyptians, he had a schollar that heght EUCLIDE, and he learned right weel, and was a Master of the Sevin Sciences. And in his dayes it befell that the Lords and the Estats of the realme had so many sonnes that they had gotten, some by their wives and some by other laydes of the realme, for that land is a hote land and plenteous of generation. And they had no competent livelyhood to find their children, wherefore they took much care. And then the king of the land made a Great Council and a Parliament, viz., how they might finde their children, honestly as gentlemen: and they could finde no manner of good way; and then did they proclaime through all the realme that if there were any man that could informe them that he should come unto them, and he should be so rewarded for his travell that he should hold him weel pleased. After that this cry was made then came this worthy Clerke Euclide and said to the King and to all his great Lords, if yow will take me your children to governe I will teach them one of the Sevin Sciences wherewith they may live honestly as gentlemen should, under a condition that you will grant me them that I may have power to rulle them after the manner that the Science ought to be rulled. And that the king and all his Councill granted annone and sealled the commission;—and then this worthy Clerke tooke to himselfe these Lords' sonnes and taught them the Sciences of Geometrie in practicke, for to worke in stone of all manner of worthy works that belongeth to churches, temples, castles, towers, and mannors, and all the other manner building; and he gave them a Charge in this manner: To the fellowshipe qrof they are admitted. The first is that they should be true to the King and to the lord that they serve; and that should live weell together, and be true to each other; and that they should call each other his Fellow or else his Brother, and not his servant nor his knave nor other foull name; and that they should truly deserve their pay of the lord or the master of the worke that they serve; and that they should ordain the wisest of them to be the master of the worke, and neither for love nor linage, riches nor favour, to get another that hath little cunning to be master of the lords' work, whereby the lord should be evil served and they ashamed, and also that they should call the governor of the worke Master in the time that they worke with him;—and other many moe Charges that are too long to tell. And to all these Charges he made them swear a great oath that men used in that time, and ordained for them reasonable pay whereby they might live honestlie; and also that they should come and assemble together every year once, how they might worke best to serve their lord for his profit and to their own worshipec, and to correct within themselves him that had trespassed against the Craft. And thus was the Craft governed there; and that worthie Clarke Euclide gave it the name of Geometrie; and now it is called through all this land Maissonrie.

"Sithen long after when the Children of Israel were come into the Land of Behest, that is now called amongst us the Countrey of Jerusalem, King DAVID began the Temple that is called Templum Domini, and is named with us the Temple of Jerusalem. And this same King David loved weel Massons, and cherished them much and gave them good pay; and he gave the Charges and the Manners as he had learned, in Egypt given by Euclide, and other Charges moe, which ye shall hear hereafterward. And after the decease of King David, SOLOMON, that was King David's son, performed out the Temple which his father had begun. And he sent for Massons into divers countreyes and lands and gathered them together, so that he had four score thousand workmen that were workers of stone, and were all named Massons; and he chose three thousand that were ordained to be Masters and Governours of his worke.

And furthermore, there was a King of another region that men called Iram, and he loved weel King Solomon, and he gave him timber to his worke. And he had a son what heght AYNON, and he was a Master of Geometrie; and he was Chiefe Master of all his Massons, and was Master of his Graveing and Carveing, and all other manner of Massonrie that belongeth to the Temple. And this is witnessed in the Bible in the fourth of Kings and third chapter. And this same Solomon confirmed both Charges and Manners that his father had given to Massons; and thus was that Craft of Massonrie confirmed in the Country of Jerusalem and many other Kingdoms.

"Curious craftsmen walked about full wyde in divers countries, some to learn more craft and cunning, and some to teach them that had but little cunning; and and so it befell that there was a curious Masson that heght GRECUS that had been at the working of Solomon's Temple; and he came into France, and there he taught the science of Masonrie to men of France. And there was one of the Royal line of France that heght CHARLES MARTLE, and he was a man that loved weell such a Craft, and drew to this Grecus and learned of him the Craft, and tooke upon him the Charges and the Manners; and afterwards by the grace of God he was elect to be King of France. And when he was in his estate he took Massons and did help to make men Massons that were none, and set them a worke, and gave them Statutes and Lawes, as also ordaind them competent wages, how they might live as gentlemen and not be burdensome to their friends, and as he had learnd of other Massons, and confirmed them a Charter from year to year, to hold their Assemblie were they would, and cherished them right much; and thus came the Craft into France.

"England in all this season was voyd of any Charge of Massonrie untill SAINT ALBAN'S time; and in his dayes the King of England that was a paginne did wall the town about that was called St. Albans. And St. Albans was a worthy knight and stewart to the King, and had the government of the realme and also town walls, and loved Massons weell, and cherished them much, and made their pay right good standingby as the realme did, for he gave them iis. a week and 3d. to their cheer—for befor that time through all the land a Masson had but a peny a day and his meat until St. Alban ammended it; and he gave them a Charter of the King and Council for to enact lawes and punish transgressours, as they had receaved them from their predecessors, and gave it the name of ane Assembly, and was thereat himselfe; and he helped for to make Massons, and gave them Charges, as ye shall hear afterwards right soone.

"After the death of St. Alban there came into England of divers nations, so that the good rule of Massonrie was destroyed untill the time of King ATHEL-STOUNE that was a worthy King of England, and brought all the land into rest and peace, and builded many great works of abbacies and other building; and he loved weel Massons, and had a son that heght EDWIN, and loved Massons much more than his father did, and he was a great practiser of Geometrie; and he drew him much to commune and talk with Massons to learn of them the Craft, and afterwards for love that he had to Massons and to the Craft he was made a Masson. And he got of the King his father a Charter of Commission to hold ane Assembly where they would within the realm once a year, and to correct within themselves faults and trespasses that within the Craft were done. And he held ane Assembly himselfe at YORKE; and there he made Massons and gave charges and taught

them, and commanded that rule to be kept for ever after, and gave them the Charter and Commission to keep, and made an ordinance that it should be renewed from King to King. And when the Assembly was gathered together he made a cry, that all old Massons or young that had any writting or understanding of the Charges and Manners that were made before in this land or in any other, that they should bring and shew them further. And when it was proved there was founde some in France, some in Greece, some in English, and some in other languages, and they were all to one intent, and he made a booke thereof, how the Craft was founded, and he himselfe bade and commanded that it should be read, and told when any Masson should be made, and for to give him his Charges. And from that day untill this time Manners of Massons have been kept in that forme as weell as men might govern it. Furtharmore, at diverss Assemblies certain Charges have been made and ordained by the best advice of Masters and Fellowes.

"Tunc unus ex senioribus tenet librum, et ille vel illi opponunt manus sup. librum, et tunc precepta debent legi.

"Every man that is a Mason take right good heed to those Charges, and if any finde himselfe guiltie in any of these Charges, that he amend himselfe against God; and especially yee that are to be charged, take good heed that yee may keep these Charges right weell; for it is a great perill a man to forswear himselfe upon a booke. The first Charge is, that yee shall be true men to God and Holy Church; and that yee use no error nor heresie by your understanding or discretion, be yee discret men, or wise men, in each thing. And also, that yee should be leidgemen to the King of England, without treason or any other falshood; and that yee know not treason or treacherie; but you amend it if you may; or also warne the King or his Council thereof. And also, you shall be true, each one to other: that is to say, to every Masson of the Craft of Massonrie that be Massons allowed, ye shall doe unto them as you would that they should doe unto you. And also, that you keep all the councells of your Fellowes truely, be it in Lodge or in Chamber, and all other councells that ought to be kept by the way of Brotherhood. And also, that no Masson shall be a thiefe, or manslayer, so far forth as he may witt or know. And also that you shall be true each unto other, and to the Lord or Master that yee serve; and truely to see too his profits and his advantage. And also, yow shall call Massons your Fellowes and Brethren, and no other foull names. And also, you shall not take your Fellowes wife in vilanye, nor desire ungodly his daughter, nor his servant, nor put him to no disworship. And also, that yee pay truely for your meat and drink there where yow goe to board, whereby the Craft might not be slandred. These be the Charges in generall that belongeth to every Masson to keep, both Masters and Fellowes.

"Rehearse I will other Charges in singular for Masters and Fellowes.

"First, that no Master or Fellow shall take upon him any Lord's worke, nor any other man's work, unless he know himselfe able and sufficient of cunning to perform the same, so that the Craft have no slaunder or disworship thereby; that the Lord may be weell and truely served. Also, that no Master take no worke, but that he take it reasonable, so that the Lord may be weell served with his owne goods, and the Master to live honestlie, and to pay his Fellowes their pay, as the manner is. Also, that no Master nor Fellowes shall not suplant any of their worke; that is to say, if he has taken a worke in hand, or else stand Master of the Lord's work, he shall not put him out, except he was unable of cunning to end the worke. And also, that no Master or Fellow take no prentice but for the term of sevin years. And that the prentice be able of birth: that is to say, free born and whose limb as a man ought to be. And also, that no Master or Fellowes take no allowance from one to be made Masson, without the Assembly and Council of his Fellowes, and that he take him for no less time then sevin years; and that he which shall be made a Masson be able in all manner of degrees: that is to say, free-born, come of good kindred, true, and no bond man. And also, that he have his right limbs, as a man ought to have.

"Also, that no Masson take any prentice unless he have sufficient occupation for to set him on, or to set three of his Fellowes, or two at the least, on worke. And also that no master or Fellow shall take no man's worke to taske that was wont to goe to journey. Also, that every Master shall give pay to his Fellow

but as they deserve, so that he be not deceived with false workmen. Also, that no Masson slaunders any other behinde his backe, to make him lose his good name or his worldly goods. Also, that no Fellow within the Lodge or without misanswer another ungodly or reproachfullie, without some reasonable cause. Also, that every Masson shall reverence his elder, and put him to worships. And also that no Masson shall be common players at hazard or at dyce, nor at any other unlawful playes, whereby the Craft might be slaundersed. And also, that no Masson shall use no lecherie or be baud, whereby the Craft might be slaundersed. And also, that no Fellow goe into the town in night times without two or three witnesses with him, lest the trade be charged of villanie by him, to the grief of his Fellows, without that he have a Fellow with him, that may bear him witness that he was in honest places.

"Also, that every Master and Fellow shall come to the Assembly, if that it be within fiftie milles about him, if he have any warning. And if he have trespassed against the Craft, then to abyde the award of the Masters and Fellowes. Also, that every Master and Fellow that have trespassed against the Craft shall stand to the award of the Masters and Fellowes, to make them accorded if they can; and, if they may not accord them, then to goe to common law as usuallie is. Also, that no Master or Fellow make no mould, nor square, nor rule to no layer, nor set no layer within the Lodge nor without to hew no mould stons. And also, that every Masson receive and cherish strange Fellows when they come over the countreys, and get them a worke, if they will, as the manner is: that is to say, if they have mould stons in his place, or else he shall refresh him with money into the next lodging. Also, that every Masson shall truely serve the Lord for his pay, and every Master truely to make ane end of his worke, be it taske or journey, if he have his demands and all that he ought to have.

"These Charges that we have now rehearsed unto yow, and all others that belongeth to Massons, yow shall keep; so help you GOD and your halydoome."